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perhaps explains the legends of the effeminate Sarclan- a pal us and the effeminate Hercules such cases the pretended transformation of a man into a woman would be intelligible if we supposed that the womanish priest or king thought himself animated by a female spirit, whose sex, accordingly, he felt bound to imitate. Certainly the eunuch priests of Cybele seem to have bereft themselves of their manhood under the supposed inspiration of the Great Goddess.¹ The priest of Hercules at Antimachia, in Cos, who dressed as a woman when he offered sacrifice, is said to have done so in imitation of Hercules who disguised himself as a woman to escape the pursuit of his enemies.² So the Lydian Hercules wore female attire when he served for three years as the purchased slave of the Imperious Omphale, Queen of Lydia.³ If we suppose that Queen Omphale, like Queen Semiramis, was nothing but the great Asiatic goddess,⁴ or one of her Avatars, it becomes probable that the story of the womanish Hercules of Lydia preserves a reminiscence of a line or college of effeminate priests who, like the eunuch priests of the Syrian goddess, dressed as women in imitation of their goddess and were supposed to be inspired by her. The probability is increased by the practice of the priests of Hercules at Antimachia, in Cos, who, as we have just seen, actually wore female attire when they were engaged in their sacred duties. Similarly at the vernal mysteries of Hercules in Rome the men were draped in the garments of women;⁵ and in some of the rites and processions of Dionysus also men wore female attire.⁶ In

¹ Catullus, lxxiii. This is in substance the explanation of the custom given by Dr. L. R. Farnell, who observes that "the mad worshipper endeavoured thus against nature to assimilate himself more closely to his goddess" ("Sociological hypotheses concerning the position of women in ancient religion," *Archæologische Religionswissenschaft*, vii. (1904) p. 93).

The theory is not necessarily inconsistent with my conjecture as to the magical use made of the severed parts. See above, vol. i. pp. 268 sq.

² Plutarch, *Questaestiones Græcæ*, 58.

³ Apollodorus, *Bibliotheca* ii. 6.

⁴ 2 sq.; Athenaeus, xii. u, pp. 515 F-516 B; Diodorus Siculus, iv. 31; Joannes Lydus, *de magistratibus*, iii. 64; Lucian, *Dialogi deorum*, xiii. 2;

Ovid, *Heroides*, ix. 55 **qq* i* Statins, *Thcb*. x. 646-649.

^{>1} On Semiramis in this character see above, vol. i. pp. 176 *sq.*; *The Scape-goat*, pp. 369 *sqq.*

⁵ Joannes Lydus, *DC uicnsilnis*, iv. 46, p. Si, ed. I. Bekker (Bonn, 1837).

Yet at Rome, by an apparent contradiction, women might not be present

at a sacrifice offered to Hercules (Propertius, v. 9. 67-70; see further above, vol. i. p. 113, note¹), and

at Gades women might not enter

the temple of Melcarth, the Tynan Hercules (Silius Italians, iii. 22). There was a Greek proverb, <* A woman does not go to a temple

of Hercules " (Macarius, *Cent.* iii. 11

; *Paroenriographi Grace*, ed. Lcutsch et

Schneidewin, i. 392, 11. 154). Roman women did not swear by Hercules (Aulus Gellius, xi. 6).

⁶ Lucian, *Cahwnriae non temcre crc-*

dcndnm, 16; Hesychius and Suklas,

s.v. '186<fa||oi. At the Athenian vint-

age festival of the Oscophoria a chorus

of singers was led in procession by two

young men dressed exactly like girls

; they carried branches of vines laden with

ripe clusters. The procession was said

to be in honour of Dionysus and Athena

or Ariadne. See Proclus, quoted by Photius, *Bibliotheca*, p. 322«, ed. I. Bekker (Berlin, 1824) ; Plutarch, *Theseus*, 23.